

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

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THE following Sermon written by a Student in the General Theological Seminary, a Candidate for Deacons Orders, has been politely sent us for publication in the Gospel Messenger.

For the Gospel Messenger.

SERMON NO. VI.

2 Peter ii. 19.

"They themselves are the servants of corruption."

THERE is perhaps no truth, which more forcibly strikes an attentive observer of human character and conduct, than the debasing state of miserable slavishness, under which those labour, who, despising the religion of God, are running the courses of sinful propensities, and vicious inclinations. The salutary restraints which the Gospel imposes, are the subjects of their aversion, and those injunctions, which aim at the greatest exaltation, and happiness of man, are turned away from with a feeling of impatience and contempt. An implicit obedience is paid to our passions, and the calm and steady dominion of sense and reason being rejected, the conduct exhibits but the blindest subjection to the most foolish and the most degrading desires. Ample and deplorable confirmations of the truth of the text are furnished by the infatuated pursuit of temporal objects and pleasures, which engages the great body of human kind, and which so completely absorbs the faculties and powers of their nature. Agreeably to the sug-

gestions of the text, we will proceed to point out those, who may with truth be entitled "the servants of corruption," and secondly, to lay before your consideration some of the characteristics which adorn and dignify that liberty which the Christian enjoys. They who are the servants of corruption are, first, those who are determined to live for the world and take the full swing of all their desires and pleasures. Their highest happiness consists in the gratification of appetite and in the feeding of vanity, by worldly approbation. Their occupations are frivolous and unmanly, and yet the intellect is made to waste its strength upon them, to be bowed down, to have its dignity and its dominion broken down, while present inclination carries with her to every excessive and debasing indulgence, the foolish one who is her slave. They who are the infatuated pursuers of this world's pleasures, and neglect an interest in the affairs of that world which is to supersede this, are of all slaves, of the most blind and stupid character. There is no wisdom in seeking objects, whose attainment gives us but little enjoyment, and then leaves us disappointment, disease and uneasiness of conscience. The foolishness of such an employment consists in the futility of its object, in the sacrifices which are made to obtain them, and in the durability of their character. The objects of which a man of the world is enamoured are vain and insignificant in their character, inasmuch as they never repay him, who wastes his time in their pur-

suit. In the nature of man there is a thirst after happiness, which there is no fountain to quench in this world. If it is attempted to satisfy it by tasting largely of the pleasures and dissipations of this life, these sources of apparent happiness, so far from being found effectual, will but be creative of wearisomeness and disgust. These are not alone the effects of indulging a youthful and ardent disposition; the effects will not rest merely in the feeling of disappointment, they go farther, and the system and the conscience are made to suffer. The one is visited with those diseases, which are the sure consequences of indulgence, and the other will cause a feeling of remorse and keen anguish sometimes to strike through the mind of such an offender. Continued suppression may have the effect of bearing down in a considerable degree, the admonitions which our hearts whisper to us, but there exist moments when every man must wince under his conscience, when she will be heard, and when the courses of sin must cause uneasiness. There are moments of this kind, and perhaps better feelings and purposes may have place; but such are thrown off, however backed by real wisdom or urged by reasonable considerations, to draw around us still more closely the chains of fashionable corruption. There are some who will make the amusements and gayeties of the world the constant employment of their time, that time which God intended should be spent in meriting Heaven. An individual endowed with any sense of the demands of reason, could find little in the conduct of such persons that would argue soundness of mind or freedom of action; for such pursuits must result in the impairing of health, and they must become tedious and insipid. And they leave after them nothing upon which the mind can repose with the pleasure of security and peace. A life thus thrown away in its strength upon foolish trifling, gene-

rally occasions regret at its evening. There are blessings, which God has in the graciousness of his mercy condescended to bestow upon our fallen race, and not the least of these, is the capacity of deriving happiness from the society and conversation of our fellow mortals. It is perhaps as high a blessing, next to the liberty of approaching God through our Saviour Christ, as was ever conferred upon human kind. It is an ennobling distinction in man that he can thus exercise an intercommunion with the understandings of his fellows, and be in the possession of their kindest affections and their warmest sympathies; but it is an abuse of the blessing, when we suffer ourselves to neglect our highest duty, that which we owe to our God and Redeemer, to squander precious moments of time, which can be laid out at an interest so valuable, upon vain and foolish engagements, when we turn our exalted privileges of speech and understanding to purposes so weak as flattery, and so criminal as ridiculing the failings of human nature. An individual therefore who has turned his back upon religion, neglects the free service of God and is under the influence of corruption, inasmuch as the dominion of such inclinations as the passion for dissipation and the love of fashionable amusements, involve the gratification of sinful and corrupt propensities. But we have another distinctive class of the servants of corruption to consider, in the aspirers after the accumulation of riches. We are of that nature here, that employment becomes necessary to existence, and it is well for us that the possessions of the world should be endowed with the privilege of easing the difficulty of subsistence, and of scattering comforts along the rough path of life. It is well for us that even after the object which lured us on, viz. the protection from want, and the procurement of comforts, has been fully attained, that there is still something in the accumulation, which

we had been pursuing, to give play to the energies and powers of the mind. If we could not happily turn our inclination from the ends which the object pursued, had the faculty of obviating (and for which we turned our eyes to that object,) to the object itself, after the attainment of their primitive purpose, the cessation from labour which the faculties would be made to undergo would be as great a punishment as we could allot to any one. It would be like cramping the active and vigorous energies of a youthful and powerful frame within the narrow limit of a prison cell, and forbidding them their wonted elastic and healthful action. But there is a consistence of a rational and moderate pursuit of the world's advantages with the calls of true religion. It is the abandonment of duty, it is the neglect of God, it is the absorbing of the whole soul by the passion for lucre, the disregard to the precepts of justice and charity and humanity that is at variance with that pure and rational system, that has enjoined us to love the Lord our God with all our heart and with all our strength, and our neighbour as ourselves. And when the love of wealth can thus subdue the human heart to itself, and rivet its affections to that, which beyond providing a satisfaction for some of our temporal wants, cannot stay the arm of death, cannot cause the rays of joyous hope to stream upon the last terrible moment of dissolving nature, cannot buy back one minute of a life spent in vain aggrandizement and sordid avarice, it is lamentably evidenced to what excesses of destructive folly, men will fly to escape from the temperate and wise restraints of the religion of God. The Gospel is disregarded if not depised, because it reprobrates the sinfulness of such desires, and because the means which are made use of to gratify them, most generally are founded upon the utter contempt of our neighbours' rights and interests.

Its rejection of the love of wealth or other earthly objects, and its substitution of the love of our Maker as the first principle of conduct cannot be brooked, its demands upon the charity and humanity render it an uninteresting, harsh service, and yet compare with it the new dominion, which is taken up, and on which side lie the advantages? On the one a liberal service is required, bestowing solid peace and comfort, and to them who are faithful in its discharge, an eternity of happiness, on the others an apparent easiness of life presents itself, while indeed a gross slavery, a slavery to corruption of the precious and undying soul is endured, and the interests of that soul in an everlasting hereafter, where the worm dieth not, brought to a most fearful discrimination. Such is the state which the excessive passion for riches affords, it is an enslaved condition, inasmuch as the feelings and propensities of the whole nature are brought into subjection, and it is the service of corruption, inasmuch as its objects are material, and corruptible. But there is yet another order of the servants of corruption—a class, who are so dazzled by the false and captious epithets and promotions of their ruling influence that they are not only willing to neglect “the pearl of great price” for such deceptive glare, but even provide tormentors for themselves in their own bodies, and scourges in their own minds. I allude to those who make honour their idol, and are driven on by ambition. A man who is urged onward by the love of distinction, will for the accomplishment of his end, undergo fatigue and labour, and long continued and injurious application. He will strive for the fading palm of public opinion—he will seek elevation over the shoulders of his competitors, and to thrust them out of his way, will use exertions to defame and blacken them. If he triumphs, he will find that his object does not itself possess that power of pleasing, with

which its distance and its difficulty of access had invested it. If he fails, his madness at defeat, and his envy at the success of his opponent, will prove but miserable and unhappy companions. It may be contended, that the working of such a principle of conduct is the means of procuring much of useful and sterling benefit to the world. Granting that the burning desire of superiority has been the instrument of drawing forth the vigorous and incessant exertion of mental powers, and applying it to the advancement of science, and letters and arts, shall it be contended that the excellency or usefulness of an end may warrant the employment of sinful means. And is there no sinfulness in that pursuit which robs God of our affections, and deprives Him of that service of the heart, which His attributes and his relations to us might seem so reasonably to claim; is there no sinfulness in the indulgence of feelings, which aim at the exaltation of the idol self, and tend towards the gratification of our own vain and proud desires rather than to the honour of our Creator; is there no sinfulness in suffering ourselves to be preyed upon by passions, which strike at the peace of society, and make the prosperity of others hateful to us? And has it been for such purposes that we have been created? Is there no mistaken idea of real happiness involved in this mad pursuit of human distinctions? Is that wise conduct which sets its hopes, its anticipations and its plans of satisfaction upon the perishable opinions of men? The hollowness of the object when grasped, its perfect failure to fulfil those splendid anticipations which we had longed for, its possession as that which was to give us the greatest and most complete felicity, is only aggravated by the consciousness that the possession of it cannot be long, and that new candidates for the popular favour will spring up to supplant him, or if not thus, age, change of opinion, experience will soon strip

of their borrowed beauty and glory, those visionary prospects, in the pursuit of which, God and eternity have been neglected. Such are the engagements which constitute the great business and employment of the greater portion of men.

Under one of these three divisions may be *generally* espied each one of those, who promising themselves liberty, turn from the counsel of God, and treat with indifference or ridicule, the sacred duties and temperate restraints which his religion calls for from his creatures, whose ennobling principle of reason and intellect was originally kindled from Himself, the central source of mind, and truth and purity; creatures, whose sins were cancelled by the price of the humiliation and death of the Son of God; creatures, whose affections and energies God has laid claim to in the right of Him, who first communicated life, and has bestowed upon us the means of prolonging that being in enjoyment; creatures in the right of Him, who by his investiture with the condition and capacities of suffering, of humility, has purchased us from the dominion of sinful appetites, and made us heirs of his kingdom; is it to such that God must be perpetually pleading repentance, and entreating them not to suffer their precious souls to perish for ever?

From this imperfect effort to delineate, the folly and indeed absolute madness of the contemners of God's counsel, and the careless of his word, I beseech you brethren, to study the life and conduct of the follower of the Lord Jesus. Look at the christian's pursuits and his use of that life, and those blessings, which God has graciously vouchsafed to all. Endowed with a deep and humbling conviction of his sinful and imperfect condition, and that the excellent seeds of goodness, which were originally planted in his soul, could never produce that mature fruit which would repay the just expectations of Him, who has ordered that all men should be holy

even as He also is holy, he views, with a soul warmed into gratitude and touched with holy and thankful joy, the mercy, which throws wide the door of acceptance to God, and invites him to enter. In the descent of the Son of God to make reconciliation for iniquity, and to draw us nigh to that fellowship, by which we can call the great God and Ruler of the Universe, our Father, he sees nothing but the most transcendent display of love; a deed of mercy unparalleled in its character; infinitely beneficial in its effects. He abuses not the merciful provision which has been made for the salvation of his soul, but lives to the glory of Him who has created him, and who has redeemed him. He contemplates with emotions of thankful feeling the wonderful and benevolent manifestations of his Father's goodness in the courses of Providence; he is alive to the impressions which they excite; and his soul, in the hours of its prosperity, is not forgetful of the hand which supports him, which has poured down its blessings upon him. His soul rises above the miserable objects of time and sense. The precious blood of the Lamb of God has been poured out for its redemption; and shall he frustrate this gracious purpose; a purpose which has cost Christ so much of suffering and so many moments of piercing agony, by turning to the weak and beggarly elements of the world? No, he soars above the servitude of appetite; his home, his destination is in Heaven; he will not stop to enlist himself in a course, which finds its termination in a period distant but a few years, and whose prize goes not beyond the gratification of a few debasing or unbounded propensities. Thus devoting the principal energies and affections of his nature to God, he is happy in performing a wise and reasonable service, reasonable, inasmuch as it becomes the creature, who has been formed capable of so much happiness here, and surround-

ed with the means of arriving at it, to love and serve him, who has thus endowed him; reasonable as the exercise of gratitude from him, who from being lost in the depth of error and sin, has had poured upon his benighted state, the light of knowledge and the cheering beams of truth, and the prospect of a happy deliverance from the cold chambers of the grave, into eternal life and beatitude, cannot but be most consistent with the dictates of sound reason. The christian, feeling that much has been forgiven him, is not slow to the exercise of a meek and charitable temper. Viewing all men, as the subjects with himself, of the regard of a benevolent and wise and merciful God; as subjects of the same benefits, which Jesus Christ took upon himself the shame of the cross to purchase, he sees some atoning excellency in every character with which he happens to be versed; much about him to excite his compassion; much to relieve; much also about him to make him think with pity upon the *wastefulness* of his sinning brethren; a destructive wastefulness, making deep inroads into the health and comforts of their present life, and drawing down for the ages that are without a winding up, the tremendous damnation, that, he, who was once robed in the lovely habiliments of mercy, will *then* deal out upon the self-condemned rejecter of his solicitations.

Thus lives the christian, grateful to his Father in Heaven, loving him supremely, and reposing with security upon his mercy and truth; benevolent and kind towards his fellow-men, placing constantly before him the mild lights of social virtues, that blended themselves in the conduct and life of his blessed Master. The world and its pleasures do not bring him under their bondage, and yet he alone can be said really to taste the genuine happiness which this earthly state is capable of affording. It is because his participation of its enjoy-

ments is in moderation, and he makes it his instrument, and does not become its slave. The seasons of affliction, of sorrow and need and desertion, of sickness and death, are those which with peculiar truth may be said to try men's souls. It is then that the lamp, which guides the footsteps of the christian pilgrim, is found to grow brighter, as the blackness of affliction and sorrow is gathering thick about him. In the temporal dispensations of Providence, however trying and severe, he acquiesces with a resigned spirit, for the faith which tells him, that God will not forsake his servants, for whom his mercy has already executed so much, is to him a strong column of support. He knows, and he is consoled and strengthened by this knowledge, that the greatness of his troubles but worketh for him a far more exceeding weight of glory. Philosophy has yielded, it will ever yield to the beatings of adversity, but the foundations of the christian's hope are laid too deeply to be affected; they are based upon the promises of Him, whose essential attributes are mercy and truth. Thus he survives through the desertions of worldly friends, and worldly prosperity and comfort; but the death-bed, and the grave, and the judgment, are to be undergone; and to these all must come. How will he meet and conquer the terrors of that stern fate, the contemplation of which but few can gaze steadily upon? It will be through the might of Jesus Christ, and the gifts of his Holy Spirit, that the separation of his soul from its fleshly receptacle, and from the interests and business of time, will cease to be a fearful consideration. His Redeemer liveth and his soul trusteth in him; and the king of terrors is a joyful messenger but to release his spirit, that it may be with the God and Saviour, to whom he has been faithful; he has lived usefully; and his last moments are crowned by peace and joyful consolations. Who would not wish to die the death of the

righteous, who would not desire to live beloved by men, and to contribute to the happiness of his fellows! By turning to God and by taking up his service, both may be ensured.

Repent, and believe, and obey, and, though for a season we may have much to buffet with, and to resist, and to endure, still there is a peace in the counsels of religion, which the world cannot bestow, which it cannot take away; there is an eternity to provide for; make this peace yours I beseech you. Ruin not your own souls by giving them to corruption and sin. Embrace the unfailing hope, which Jesus Christ entreats you to accept; and strive for that crown of exalted and eternal happiness which is promised to those who are faithful to the end.

To the Editors of the Gospel Messenger.

HAVING seen a letter addressed by a young gentleman to a member of his family, in which, it appears to me, he has placed an apostolical rite on insufficient ground, you will oblige me by publishing the following remarks. They may, perhaps, be useful to persons who are either preparing for confirmation, or are desirous of information on the subject.

ON CONFIRMATION.

IF confirmation be at all worthy of a place among the apostolical institutions of the church, it must be for higher and more important purposes, than the mere *profession of a hearty wish to be a christian, and to do our duty as such*. I cannot consent to have the apostolical rites of the church lowered down to mere formalities and show. Had there been nothing more in confirmation than this, St. Peter and St. John had never been sent from Jerusalem, by the rest of the apostles, to *confirm* the churches in Samaria; nor would such an impressive form of administration have been

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imposed as a mere ceremony, in the purest days of christianity. It is most probable, that the Samaritans who were baptised by Philip, were of mature age, and had publicly "professed," in their own persons, "a hearty wish to be christians, and to do their duty as such." It then follows, that, if confirmation be nothing more than a public "profession" of our baptismal covenant, the Samaritans had already made it; and that none can *properly* be the subjects of confirmation, but those who have been baptised in their infancy. But this does not appear to me to be the view taken of it by the apostles, nor the light in which it is seen by the church. The church requires *all* baptised persons to be *confirmed*; they who have made a public profession of faith in their own persons, as well as those who have made it by their sponsors. The Church, under the expectation that children shall be baptised soon after their birth, according to primitive usage, requires their sponsors to bring them to the Bishop for confirmation, when they are of a competent age to understand the nature and use of that ordinance, and the important obligations which they will take upon themselves in receiving it.

In the collect after the imposition of hands, the Bishop humbly supplicates the throne of grace, "that those upon whom, after the example of the holy Apostles, he has now laid his hands, to certify them, *by this sign*, of God's favour and gracious goodness towards them," &c. Now we may ask, in what way can prayer and the imposition of hands, *"certify"* them of the favour of God," if they be not the appointed mode, in this ordinance, for invoking this favour? As the laying on of the Apostles hands, with prayer, were the appointed means whereby God was pleased to manifest the operations of the Holy Spirit, so, "after the example of the Apostles," the Bishops pray over the

persons to be confirmed, and, by "the laying on of hands," implore, that "the Holy Spirit may ever be with them, and lead them into the knowledge and obedience of God's word;" which are the ordinary graces and influences of the Holy Ghost.

The Church, therefore, must consider confirmation to be an ordinance or rite instituted by the Apostles, for procuring some spiritual blessing upon a fit and worthy recipient, as well as for a public assumption of our baptismal covenant. If confirmation were nothing more than a bare ratification, or acknowledgment of our approbation of what was done for us at our baptism, the minister who received us into the baptismal covenant, we should reasonably think, would be fully competent to receive our ratification, or acknowledgment, of that covenant. But this was not the case in the apostolic nor in any succeeding age. We find the fact to be, that the Apostles, and after them the Bishops, the highest spiritual officers in the Church, were the administrators of this ordinance. Philip, the Deacon, baptised the Samaritans, and received them into the visible Church, but Philip, the Deacon, could not *confirm* his converts. Two of the Apostles were sent for this particular purpose from Jerusalem; (Acts viii. 5. 12—18;) and from the days of the Apostles down to our own, none other than Bishops have administered this ordinance.

It appears from Acts viii. 14—18, and xix. 1—7, that soon after the converts to christianity were baptised, a specific form of religious service was administered to them, by the Apostles, for some great and important object; and it further appears, that this object was, to procure a larger portion of divine influences than had before been given to those upon whom it was performed. This service is called in scripture, "the laying on of hands;" and this name has been

retained in the Church ever since,* although the ordinance is likewise, generally called *confirmation*, because the recipients are confirmed in their baptismal engagements. St. Paul, probably, alluded to this ordinance in writing to the christian converts of Corinth, when he says, "Now he which stablisheth [*bebaion*, confirmeth] us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts." (2 Cor. i. 21, 22.) We are told by Tertullian, that in the primitive Church, confirmation was said to be a signing or sealing; because the person confirmed, received the sign of the cross upon his forehead, and was anointed with unction; and because the gifts of the Spirit are called an unction in the sacred writings. (1 John ii. 27.) And again, in his epistle to the Ephesian converts, he says, "in whom [Christ] also, after that ye believed, ye were sealed with that Holy Spirit of promise;" (Eph. i. 13;) which is an hebraism for the promised spirit, which here is supposed to allude to the ordinary influences of the Spirit of God, by which we are marked or sealed as servants of the Master whom we serve. To the Corinthians, (1 Epis. xii. 7) he says, "the manifestation of the Spirit is given to *every man* to profit withal." The declaration of our blessed Saviour to Nicodemus, is likewise supposed to allude to spiritual influences, distinct from what may be given in the sacrament of baptism. This declaration may as well relate prospectively to confirmation, as the institution of the Lord's Supper did to the sacrifice of the cross, before it was actually made. "Except a man be born of water," says the Saviour, "and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5, 6. 10.) Divine influences were well understood, and readily acknowl-

edged by the Jews. The visions and dreams of the Patriarchs and prophets, &c. were universally ascribed to the operation of the Holy Spirit, which "moved upon the face of the waters," at the creation of the world. If this had not been the case, our blessed Saviour would not have reproved Nicodemus for not understanding what he meant by being "born of water, and of the Spirit." "Art thou a master of Israel," said the Saviour, "and knowest not these things?" To be born of the waters of baptism, and to be born of the spirit of adoption, are two different things. The Saviour's declaration has been admirably paraphrased by Bishop Taylor; "Unless a man be baptised into Christ, and confirmed by the Spirit of Christ, he cannot enter into the kingdom of Christ; that is, he is not perfectly adopted into the christian religion, or fitted for the christian warfare."* We find the same opinion of a progressive state of spiritual improvement, towards the completion of the christian character, mentioned both by the Greek and Latin Fathers. Baptised persons were called the *initiated* or *enlightened*; when they were confirmed they were called the *perfect*; and they who were partakers of the Lord's Supper, were called the *faithful*. Baptism places us into covenant with God, and makes us subjects for the reception of the Holy Spirit. Confirmation, worthily received, procures a larger measure of spiritual influences than were before bestowed, and the Lord's Supper invests the faithful, penitent, christian, with all the privileges and graces of the christian covenant, through the intercession of a crucified Redeemer.

The Apostolical form of administering this ordinance was, by prayer, and the imposition of hands; and the same form is practised by the Bishops at the present day. The laying on of

* See Order of Confirmation in Book of Common Prayer.

* Discourse of Confirmation, p. 23, Ed. Lond. 1664.

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hands is a significant action used from the earliest ages, when invoking some blessing upon an individual, or communicating some gift or commission, in the name of God. We find (Gen. xlviii. 14, 15, 16,) that it was used by Jacob when blessing Ephraim and Manasses, the sons of Joseph, and by Moses, (Num. xxvii. 18,) when, by the command of God, he appointed Joshua to be his successor. And we likewise find it practised by our Saviour upon the children whom he blessed. (Matt. xix. 13, 14, 15.) The Apostles used the same ceremony for ordaining to the ministerial office; (Acts vi. 6. 2 Tim. i. 6;) for healing the sick; (Mark xvi. 17, 18. Acts xxviii. 8;) and for conveying the extraordinary and miraculous powers, as well as the ordinary and saving graces of the Holy Spirit. (Acts viii. 17. xix. 5, 6.)

We cannot suppose it to have been necessary for every private christian to possess miraculous powers, nor have we any evidence that they did. These powers were in a few years to cease, and it would then have appeared to the world as if the Holy Ghost had forsaken the Church, with which the Saviour had promised he should abide for ever. (John xiv. 16.) We are therefore to conclude, that in the multitude on which the Apostles laid their hands, the many received only a larger measure of the ordinary co-operating graces of the Holy Spirit, to enlighten their minds, and to aid them in their spiritual warfare with the powers of darkness. This view of the subject is confirmed by the declaration of St. Peter. (Acts ii. 37, 38, 39. 41.) When the Jews had witnessed the miraculous powers of the Holy Ghost, displayed by the Apostles on the day of Pentecost, and had heard the powerful preaching of Peter, they cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent, and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and

ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord shall call. Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls." Now we cannot suppose, that when the Apostle promised the Holy Ghost to all who should be converted, and which we are told were about 3000, that he meant the *miraculous powers* of that blessed Spirit; or that he meant, that these powers should be bestowed upon their children for ages to come, and for ever. The ordinary graces of the Spirit were all that was intended, and these graces were bestowed upon them through confirmation; or, in the words of St. Paul, when they were "sealed with the Holy Spirit of promise." (Eph. i. 13.) Further confirmation of these facts is derived from the questions asked by St. Paul, of the Corinthian converts: (1 Cor. xii. 29, 30.) "Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues?" No; because these were the miraculous powers of the Holy Spirit; and these powers were not possessed by every christian, for "the Spirit bloweth where he listeth." (John iii. 8.) And the Apostle declares, that although "there are diversities of gifts, yet they are given by the same Spirit; but the *manifestation of the Spirit* is given to *every man* to profit withal." (1 Cor. xii. 4. 7.) Miraculous powers were necessary at the first promulgation of the Gospel, to prove the divine commission of the preacher, and the truth of the doctrines which he taught. But when converts and preachers were greatly multiplied, and the scriptures of the New Testament "were written for our learning," the necessity of miraculous powers was lessened, and finally ceased. But we know and feel, that there is now as much necessity for the ordinary co-operating graces of the Holy Spirit.

to strengthen us in our conflict with "the world, the flesh, and the devil," as there was in the primitive ages of christianity. And it is for this important purpose, that this holy ordinance is still continued in the Church, in conformity with its apostolical institution.

"The laying on of hands" in confirmation, is a mean of grace left with the Episcopal Office, for invoking, in an imposing and scriptural form, such a portion of the ordinary influences of the Holy Spirit, as God, in his wisdom and goodness, may deem necessary, and be pleased to bestow. There is no authoritative power in the administrator to dispense the gifts of the Spirit; nor was there any such power delegated to the Apostles. It is God alone who bestows the blessing, making the ordinances which he has instituted in his Church, the means of his grace and good will to to man. So in like manner in other ordinances. The mere washing with water in baptism, is of itself, not regeneration, but a mean whereby it is, or may be, conveyed, by placing the recipient into covenant with God. The bread and wine in the Eucharist is not the Lord's body and blood, but a mean of its spiritual reception by pious, penitent, believers. It is not known to the administrator, who may spiritually receive any of the ordinances, nor can he judge who may be *worthy* of the blessings of God. This power does not appertain to frail, sinful, fallible, mortal creatures. The Church performs its office in accordance with the scriptures, and leaves to God, who alone can search the heart, to bestow or withhold, the blessings implored, as his wisdom and mercy may see fit. So in confirmation; we know not whether any, or who, may receive the sacred influences of the Holy Spirit, through this mean of grace; but we use it in humble dependence upon God, that he would be graciously pleased to sanctify it to the recipients; that he would

"strengthen them with the Holy Ghost the comforter; and daily increase in them his manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and to fill them with the spirit of his holy fear, both now and ever."^a

That the ordinance of confirmation was considered by the Apostles, among the first principles of christianity, and as a necessary part of every christian's duty, we may infer, not only from their constant practice of confirming their converts immediately after baptism, but likewise, from St. Paul's calling it "the doctrine of baptisms and the laying on of hands." In his epistle to the Hebrew converts, (vi. 1, 2,) he lays down six principles, or points of doctrine, viz.

1. Repentance from dead works,
2. Faith towards God,
3. Doctrine of Baptisms,
4. Laying on of hands,
5. Resurrection of the Dead,
6. Eternal Judgment.

Among these fundamental points of doctrine, thus laid down by the Apostle as the beginning or foundation of the christian church, we find "the laying on of hands" in connexion with baptism; which sufficiently designates the ordinance, and shows its importance. If it be a "doctrine of baptism," it must be essential to the christian Church; and if essential it ought not to be dispensed with; for no fundamental christian doctrine, or covenant, can be safely laid aside. If it be a "doctrine of baptism," it is of perpetual obligation, and the necessity of its administration must last as long as baptism itself; which will be commensurate with the militant state of the Church. The apostles delivered no doctrine, nor did they establish any ordinance, which they had not received by inspiration from God;

^a Order of Confirmation in Book of Common Prayer.

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confirmation therefore must be received and honoured as a divine institution.

An ordinance somewhat of a similar kind, was practised in the Jewish Church. When children were thirteen years of age, and were sufficiently instructed in the principles of their law, and in their daily prayers, they were brought into the temple, and presented before God. Henceforward they were called "Sons of the Precept," and were answerable for their own offences against God. (*Buxtorf. Synag. Jud. cap. 7.*) And Josephus, the celebrated Jewish historian, says, that these children "could as readily give an account of the laws and rules of their religion, as answer to their own names." (*Lib. ii. con. Appion.*)

In conformity with the apostolical origin of confirmation, and the practice of the primitive Church, this holy ordinance has been administered in every succeeding age. And we may be assured, from the apostolical character of some of the early fathers, that they perfectly understood the doctrine of the Apostles on this subject.

Tertullian, a presbyter of Carthage, who flourished within eighty years after St. John the Evangelist, expressly declares, "that after baptism, succeeds laying on of hands, by prayer, calling for and inviting the Holy Spirit." *De Bapt. cap. 8.*

Cyprian, bishop of Carthage, who lived not many years after the death of the aged Tertullian, speaking of the conversion of the Samaritans, says, "The same thing is practised among us; that they who are baptised in the Church, are presented to the governors of it," the bishops, "that by their prayers, and imposition of hands, they may obtain the Holy Ghost, and be perfected with the seal of Christ." *Epis. 73.* And what is still more in point, he says, "that they who were sick, and received

baptism in their beds, were visited by the Bishops and confirmed."

St. Hierome, who lived in the fourth century, and was famous for his learning and virtues, declares, that "the custom of the whole christian Church recommends" this ordinance. *Tom. ii. p. 50.* St. Austin, of the same century, and another eminent father of the Church, says: and "although the speaking with tongues, and working of miracles, do not now attend the laying on of hands, as in the days of the Apostles, yet any one may know whether he has received the Holy Ghost, by the love he bears to his brother, and his desire of the peace and unity of the Church of Christ." *Tract. vi. in 1 Ep. John.*

And it may here be observed, that both the Greek and Latin fathers, quote as the apostolical origin and practice of confirmation, the visit of the Apostles Peter and John to Samaria, to lay hands upon the converts whom Philip had baptised, but could not confirm; and further declare, that this ordinance continued to be administered throughout the christian church, down to their own days, by the Bishops alone.*

* We have no room for the quotations we could make from the Fathers, the early christian writers, and by those of later times down to our own, on the universal practice in the christian Church, of administering confirmation after baptism, by prayer, and the imposition of Episcopal hands. We can only refer to Hooker's *Eccles. Pol. B. v. S. 66.* Bishop Brownell's *Family Prayer Book*; and Shepherd, and Wheatly, on the *Common Prayer*; where the Greek and Latin Fathers; the Councils of Eliberis in Spain, Laodicea in Phrygia; of Arles, Orleans, Constantinople and others within the first four centuries are particularly quoted or referred to. Besides these, we would refer to the following writers, as being peculiarly proper for persons intending to be confirmed, or desirous of being satisfactorily informed on the subject: Archbishop Secker, and Bishop White's, *Lectures on the Catechism*; Bishops Dehon, Hobart, Taylor, and Wilson; and S. Clarke, on *Confirmation*; Wilmer's *Episcopal Manual*; and

So conclusive is the testimony of the early christian writers, that confirmation is an apostolical ordinance, and was universally practised in the primitive church, that Calvin the celebrated Presbyterian Reformer; Beza, his successor, and Dr. Owen, an Independent, candidly acknowledge the fact in their comments on Heb. vi. Calvin, in his *Institutions*, B. iv. c. 19. s. 4, again expresses his opinion on this subject. He says; "It was an ancient custom, that the children of christian parents, when they were grown up, should be presented to the Bishop, to do that office which was required of persons who were baptised at adu!tage. Forasmuch as that being baptised in infancy, they could not then make any confession of their faith before the Church, they were again brought by their parents before the Bishop, and examined by him in the Catechism, which they had then in a certain form of words. And that this act, which ought to be grave and sacred, might have the greater reverence, the ceremony of the imposition of hands was used in the exercise of it. And so the youth, after their faith was approved, were dismissed with a solemn benediction." "Such an imposition of hands as this, which is used purely as a blessing, I very much approve of, and wish it were now restored to its pure and primitive uses."*

At a period of life when the passions are strong, and temptations powerful; when the blandishments of sin, and the allurements of pleasure, fascinate the weak and the susceptible mind, it is an important object to employ every mean of grace left with the Church, to preserve the young, innocent and happy, amidst the dangers

Religious Tracts dispersed by the "Society for promoting Christian knowledge," Vol. ix. Ed. 1815.

* See an interesting account of a "Report of a Committee of the General Assembly" of the Presbyterian Church, with respect to a plan for disciplining baptised children, in Bishop Hobart on Confirmation, p. 16.

which every where surround them. Early instruction in the laws of God; reverence for his sanctuary and ordinances, and an habitual dependence upon him for his protection and grace, are essentially necessary to the spiritual security and happiness of man, in every circumstance and condition of life. The period subsequent to baptism, is a time of spiritual instruction preparatory to confirmation; and confirmation is the commencement of the christian life, when we voluntarily enter into a personal and public covenant with God. Confirmation is a mean of grace which God, in his wisdom and goodness, has given to his Church, to assist us in our christian warfare, and to afford us additional, spiritual strength, through the influence of the Holy Ghost, to overcome the temptations of an evil, deceiving world, and the corruptions of our fallen, sinful nature. And let none, for a moment, doubt, that all who have made themselves by repentance, faith and prayer; and by a fixed determination to live in the love, and fear, and obedience of God their Saviour, fit recipients in the sight of a heart-searching God, will, through the instrumentality of this holy ordinance, which he has appointed, receive such a measure of his grace, as to him may seem good.

CLERICUS.

It is neither by the speculations of astrologers, nor by the Calvinian assurance of predestination, that we can discover what will be our portion for ever: but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation, and in the day of wrath.

Father Quesnel.

When the soul is ready to depart, what avails it whether a man die on a throne, or in the dust?

Asiat. Prov.

To the Editors of the Gospel Messenger.

REMARKS ON MATT. XXVII. 6, 7.
AND ACTS, I. 18.

A VERY respectable and pious friend requested an explanation of the apparent discrepancy, between Matt. xxvii. 6, 7. and Acts i. 18. An objection had been made, in company where he happened to be, against the inspiration of the Apostles, from what was supposed to be a conclusive argument of the fact, derived from a comparison of these texts. The following remarks were given as the explanation required. If you think them satisfactory, you are at liberty to publish them in the Gospel Messenger.

"And the chief Priests took the silver pieces, and bought with them the potter's field." Matt. xxvii. 6, 7. "Now this man [Judas] purchased a field." Acts i. 18.

AFTER Judas had repented of his atrocious conduct, he brought the thirty pieces of silver, and cast them down in the temple. As this money was the reward for betraying the Saviour, it was emphatically called "the price of blood." It could not, therefore, be put into the treasury of a pure and holy God, but was applied by the chief Priests, to the purchase of a place for the burial of strangers. Matt. xxvii. 3. 5, 6, 7.

The statement of this transaction given by St. Luke, in Acts i. 18, 19, does not differ in substance from that by St. Matthew, more than what is every day admitted in common parlance. What is the natural consequence of a man's actions, is always attributed to the man himself, and is said to be done by him. Judas, it may be presumed, was perfectly acquainted with the law, and all the customs of his nation. He must have known that it was "not lawful to put the price of blood into the treasury," and that some other disposition of this money must necessarily be made; therefore the purpose to which it was applied was the natural and legal con-

sequence of his own act, and was properly said to be done by him. Whether *he* purchased the potter's field, or was the occasion of its being purchased, is, in effect, the same thing. In other places of scripture a thing is said to be done by a person, who was the occasion of its being done. Consult Gen. xlii. 38. Ex. xxiii. 8. 1 Kings xiv. 16. Isa. vi. 10. Jer. xxxvi. 23. Rom. xiv. 25. 1 Cor. vii. 16. 1 Tim. iv. 16. And in profane authors, and common conversation, a man is said "to purchase enmity and calamities," and "to create trouble for himself." The sacred writer informs us that the facts attending the transaction, were "known unto all the dwellers at Jerusalem." If, therefore, there had been any real discrepancy between the statements of St. Matthew and St. Luke, it would have been exposed by living witnesses, when they were first published.

There may be apparent contradictions without violating truth, or destroying the credibility of a fact. No two persons will relate an occurrence of which they both may be competent witnesses, in every particular, in the same way. In the case of the writers of the New Testament we must remember, that, although they were inspired men, yet, the influence of the Holy Spirit was only exercised in matters beyond the reach of their finite reason. Whatever could be discovered by the efforts of the human mind, or by the evidence of the senses, was not, and need not to be, the subject of a special revelation. And I think St. Paul has decided this beyond contradiction, when he says: "I speak this by permission, and not of commandment;" or in other words, this is my own opinion, independently of revelation. And again when he says "I command, yet not I, but the Lord," that is, by divine revelation. 1 Cor. vii. 6. 10. And further, it is not to be supposed that the Apostle wrote under the influence of inspiration, the following passage to Timo-

thy: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. iv. 13. And I am further of opinion, that in all cases of revelation, the *matter* only was revealed by the Spirit of Truth, but the writer was left to the choice of his own words. Whatever relates to doctrine, sacraments and ordinances, was revealed; and no instance can be produced of real contradiction in the means of salvation proclaimed in the scriptures, of the New Testament.

EXPLICATOR.

For the Gospel Messenger.

THE TRAVELS AND SUFFERINGS
OF ST. PAUL.

THE unwearied zeal and labour of the Apostles in preaching the doctrines of a crucified Redeemer, must excite the admiration of every person who will read and reflect on the subject. It appears to me, that nothing but the most perfect and rational conviction of the divine origin of the religion they taught, and of its vital importance to the everlasting interests of their fellow men, could have induced them to forego the ease and safety of domestic life, to brave the dangers of tempestuous seas, and the still wilder storms of popular fury and ignorance, of superstition and idolatry. Nothing but the assistance of an approving God could have supported them under their arduous labours, and cheered them on their numerous and toilsome journeys in remote and foreign lands. Nothing but the divine influence of the Holy Ghost, could have smoothed the thorny road of martyrdom, and make them forget their personal danger in preaching the mercies of redeeming love. Like their ever blessed and ever glorious Lord and Master, who, "for the joy that was set before him," endured the agony and despised the shame of the

cross, the Apostles despised the cruelties they received from their own countrymen, as well as the heathen, and spoke of their expected martyrdom, without solicitude or fear. "I am now ready to be offered," says St. Paul, "and the time of my departure is at hand." 2 Tim. iv. 6. And St. Peter under the same prospect, says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me. Moreover I will endeavour that you may be able after my decease to have these things always in remembrance." 2 Peter i. 14, 15. Death had no terrors for these holy servants of God, because, whenever it might come, they would be found in the line of their duty, "watching." What important examples are here held up for the imitation of christians! Amidst "all the changes and chances of this mortal life," to be enabled through faith and obedience, to meditate calmly on death as the harbinger of joy, and peace, and endless glory, is truly a most happy, blessed state, which, none but truly pious christians, can ever feel or know.

When we consider the labours of the Apostles, so entirely abstracted from every worldly consideration; when we see them exposed to the most cruel sufferings and death, without one earthly recompense, we must, with them, believe the Gospel of the Lord Jesus Christ to be a revelation from God, for the salvation of the human race.

The labours and sufferings of St. Paul were pre-eminently great and severe. In his Epistle to the Corinthian converts, he thus relates the dangers through which he had passed, in executing the commission of his Lord: "Are they ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned,

For the Gospel Messenger.

VARIOUS REMARKS, SELECTED
AND ORIGINAL.

THE following is a good comment on the assertion in our Liturgy, The Lord's "service is perfect freedom."

"Religion imposes fewer sacrifices not only of rational but even pleasurable enjoyments than does the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so tyrannising as passion; so exacting as the world, nor so despotic as fashion. Does religion forbid the cheerful enjoyments of life as rigorously as avarice? Does she require such sacrifices of our ease, as ambition? Or such renunciations of our guilt, as pride? Does devotion murder sleep like dissipation? Does she destroy health like intemperance? Does she annihilate fortune like gaming? Does she embitter life, like discord, or abridge it, like duelling? Does religion impose more vigilance than suspicion? or half as many mortifications as vanity? Let the estimate be fairly made; and the balance will be found to be clearly on the side of Religion, even in the article of pleasure." *Theolog. Reper.*

AFFLICTION. It is a happy thought of the Rev. Basil Wood, "God hath afflicted you in mercy, that you may think of him, and that you may have time to think of him, he hath called you aside from the bustle of the world." How often do we hear men say, (and how much oftener do they think it though they do not say it) that they would perform this and that duty of religion if they had time. But they are hindered by worldly business, by the cares of a family, by the calls of public life, &c. But these men must suspend their engrossing pursuits, when the Lord lays his hand upon them by sickness or sorrow. Have they ever reflected that they must find time to die?

thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. xi. 23—29. And to complete the account of his sufferings, he was beheaded at Rome, A. D. 68, on the same day that St. Peter was crucified.

When St. Paul was miraculously called to the apostleship, our blessed Lord said to him, "I will send thee far hence unto the Gentiles." "Hence we find him and his companions travelling every where; through Judea, Phœnicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the Isles of the Mediterranean Sea, the Isles of the Ægean Sea, Italy; and some add Spain, and even Britain. This was the Diocese of this primitive Bishop: none of the Apostles travelled, none preached, none laboured as this man; and, we may add, none was so greatly owned of God. The Epistles of Peter, John, James, and Jude, are great and excellent; but when compared with those of Paul, however glorious they may be, they have no glory comparatively, by reason of that glory which excelleth. Next to Jesus Christ, St. Paul is the glory of the Christian Church. Jesus is the foundation; Paul, the master builder." *Dr. A. Clarke's Com. Note on Acts xxii. 21.*

SCRUTATOR.

To sin once is too much: but a thousand acts of devotion towards God are not sufficient to honour Him.

Asiat. Prov.

Bishop Jebb has well remarked that "the proportion borne to the General Congregation, by the attendants at the sacrament, and by the children publicly catechised, is the best criterion of parochial diligence and zeal." In Limerick he states the attendants at morning service, average 1700, the children catechised 400. In one diocese 1816 communicants and 1057 children publicly catechised.

In eight towns 3360 communicants and 2472 catechised, the villages and country parishes about the same proportion.

It is stated to be customary in the Protestant Episcopal Churches in Ireland, to have "early services at seven and eight o'clock on Sunday mornings for the accommodation of the poor who cannot appear clothed as they might wish to be, in a city church at noon."

Archbishop Magee in his primary visitation charge, adverting to a clergyman wandering from the post allotted to him, "for the purpose of conferring a temporary benefit in another place, by his exertions," has this striking remark, worthy of the serious consideration not of the clergy only, but of all men.

"To such men, I know, I shall be intelligible when I recommend it to them to consider well the danger of preferring imaginary to known duties."

The Christian Spectator gives this judicious warning: "We are not without apprehension, that the very prevalence of sabbath schools and scripture recitation at the present day, by inducing parents to rely too much upon them, and to think themselves absolved from faithful, domestic catechetical instruction, may have an effect to leave the minds of the rising generation stored with a confused mass of religious sentiments, rather than furnished with a well arranged system

of divine truth. If the present is an age of improvement, it is also an age of innovation, and there may be danger of our too lightly laying aside some of the most sacred usages of former days."

A READER.

For the Gospel Messenger.

"Remember thy Creator."

"TRAIN up a child," says the wise king of Israel, "in the way he should go; and when he is old he will not depart from it." Prov. xxii. 6. This important admonition is addressed to every parent, and to all who are entrusted with the care, or education of youth. It is not less the wisdom of experience than the voice of revelation. Show them the duties and the dangers of the journey of life, and guard them by religious instruction, against the vanity of the world and the misery of sin. Enlist their judgment and their passions on the side of virtue. Store their minds with the precepts of the Gospel as the best safeguard of innocence; show them the "beauty of holiness," and the blessings attendant upon piety and virtue, both in time and eternity. Teach them to "ponder the path of life," and, with an eye fixed upon the "Sun of Righteousness," to pursue their course in faith, and peace, and joy in the Holy Ghost. Impress upon their minds the deceitfulness of sin; its restlessness in the human heart; its daily accumulation of strength from habit, and its progressive increase in malignity. Tell them that virtue becomes weaker as sin becomes strong; and that sooner or later it will overwhelm it in irreparable ruin.

It is of the utmost importance to the happiness of their future years, that youth be early instructed in their duty to God; for it is most certainly true, that it is easier to guard against sin, than to forsake it. The propensities of our nature are, generally, on

the side of disobedience and sin, and nothing but subjecting the passions to the discipline of virtue, and the heart to the moral restraints of christianity, in the early stages of life, can prevent misery in this world, and perdition in the next.

When the mind is innocent, and before the vengeful and licentious passions have taken root, is the time to make religious impressions on the heart. If we wait until it becomes steeled by the vicious example, and evil communications of others; if we permit it to indulge in the fashionable indifference towards spiritual things, or wait until the feelings are seared against the calls of conscience and the voice of God, can we reasonably hope to make good impressions upon the mind? And if any are made, will they not be slight, and easily effaced?

The opinion too often entertained by the young, that religion may be postponed without inconvenience, to a very late period of life, is ruinous in the extreme. It is true, this can sometimes be done; but we know not when it may; and it is, therefore, neither wise, nor prudent, nor safe, to postpone it to a day, which may never arrive to us. But if we should be blessed with length of days, even to the verge of human existence, are we sure that we should be more grateful and more dutiful to God, than when we were young. Age has its peculiar passions as well as youth. Though insensible, perhaps, to the blandishments of pleasure, yet avarice may gradually supply its place, and the wealth which we can neither enjoy, nor long retain, will still be loved for itself. And besides, the listlessness of old age, is unfavourable to religious impressions, unless there has been some strong foundation laid in early youth. But let us suppose that old people always become religious, what security have we, that we shall live to be old? In the official "Return of Deaths," in Charleston, for the year 1824, out of 1039 who closed their

eyes upon the world, we find there were 606, that is, more than one half, who died before they were thirty years of age; and of these, 245 died between ten and thirty; consequently, at an age when religious duties can be understood, and ought to be practised. Christian charity will lead us to hope, that these duties were not neglected, and that these victims of the insatiable destroyer, are receiving their reward in the mansions of the blessed. But let us suppose, on the other hand, that these duties had been wilfully and deliberately postponed, by those who were old enough to know better, until a future time which they did not live to see, what an awful uncertainty rests upon their grave!

But I must stop; for I find myself writing an essay, when I only intended an introduction to some interesting remarks of a learned and pious commentator, on Eccles. xii. 1. "Remember now thy Creator in the days of thy youth." After some prefatory critical remarks, he asks, "But what does the text say? It addresses the youth of both sexes, throughout the creation; and says in effect;—

I. "You are not your own, you have no right to yourselves. God made you; He is your Creator; He made you that you might be happy; but you can be happy only in Him. And as He created you, so He preserves you; He feeds, clothes, upholds you. He has made you capable of knowing, loving, and serving Him in this world, and of enjoying Him in His own glory for ever. And when ye had undone yourselves by sin, He sent his Son to redeem you by His blood; and He sends His Spirit, to enlighten, convince, and draw you away from childishness, from vain and trifling, as well as from sinful pursuits.

II. "Remember Him; consider that He is your Creator; your loving and affectionate Father. In youth, memory is strong and tenacious; but, through the perversion of the

by sin, young people can remember any thing better than God. If you get a kindness from a friend, you can remember that, and feel gratitude for it; and the person is therefore endeared to you. Have any ever given you such benefits as your Creator? Your body and soul came from Him; He gave you your eyes, ears, tongue, hands, feet, &c. What blessings are these! how excellent! how useful! how necessary! and will you forget Him?

III. "Remember Him in thy youth, in order that you may have a long and blessed life, that you may be saved from corruption and misery into which young people in general run; and the evils they entail upon themselves by giving way to the sinful propensities of their own hearts. As in youth all the powers are more active and vigorous, so they are capable of superior enjoyments. Faith, hope, and love, will be in their best tenor, their greatest vigour, and in their least encumbered state. And it will be easier for you to believe, hope, pray, love, obey, and bear your cross, than it can be in old age and decrepitude.

IV. "Remember him now, in this part of your youth; you have no certainty of life; now is yours; tomorrow may not. You are young; but you may never be old. Now he waits to be gracious; tomorrow may be too late. God now calls; His Spirit now strives; His ministers now exhort. You have now health; sin has not so much dominion over you as it will have, increasing by every future moment, if you do not give up your hearts to your Maker.

V. "There is another consideration which should weigh with you, should you live to old age: it is a very disadvantageous time to begin to serve the Lord. Infirmities press down both body and mind, and the oppressed nature has enough to do to bear its own infirmities; and as there is little time, so there is generally less inclination, to call upon the Lord. Evil

habits are strengthened by long continuance; and every desire and appetite in the soul is a strong hold for Satan. There is little time for repentance, little for faith, none for obedience. *The evil days are come*, and the years, in which you will feelingly be obliged to say, alas! *we have no pleasure in them*; and, what is worse, the heart is hardened through the deceitfulness of sin." *Clarke's Com. in Loc.* F. K.

From the Christian Remembrancer.

The Book of the Church. By Robert Southey, Esq. L.L. D. Poet Laureate, Honorary Member of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In two volumes, 8vo. 11. 4s. Murray. 1824.

(Continued from page 54.)

WE are now to accompany Mr. Southey in his delineation of the most eventful times of the English Church. We shall see her purified "through much tribulation," gradually and considerately laying aside the errors and vanities of popery, and taking her station at the head and in the front of the reformed platform. It is a common objection in the mouth of her adversaries, that the reformation of the English Church was occasioned by the violent passions, and sordid cupidity, of princes and powerful men, and not by the energy of a purifying principle within herself. Every reader of English history is aware, that such a principle was actually existing, and in operation, long before the era of Henry the Eighth. The heaven was infused into the mass, and was constantly, though almost imperceptibly, at work, from the days of Wicliffe, Saunter and Thorpe; and it ought never to be forgotten, that the earliest enemies of the papal system, the first

maintainers of the authority and sufficiency of Scripture, were clergymen of the English Church.

The spirit of inquiry and independent judgment which had taken such firm root in this country, as to make it expedient, for the maintenance of the Romish religion, that all civil officers should take an oath to do their utmost to destroy Lollardry, was, for a time, oppressed and smothered by the power of the dominant belief; but it was never extinguished. The cruelties which were exercised by the rulers of the Church were sufficient to excite in the people a just suspicion of the system which they were intended to uphold; and the wealth of the establishment became an object of cupidity to the government. It is surely rather a topic of commendation than of reproof, that those pious men, who conducted the reformation of our Church, were wise and sagacious enough to take advantage of the secular policy of an ambitious, intemperate monarch, and to convert the evil passions of men to the ends of God's honour, and to the purification of the national faith.

The martyrdoms of Bilney and Bainham, men who suffered when the fire of persecution was blown into unusual fierceness, by the suspicion of an approaching change, are related by Mr. Southey with much feeling and eloquence. The following character of Sir Thomas More, deserves to be given at length.

“Sir Thomas More is represented, by the Protestant Martyrologists, as a cruel persecutor; by Catholics, as a blessed martyr. Like some of his contemporaries, he was both. But the character of this illustrious man deserves a fairer estimate than has been given it, either by his adorers or his enemies. It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgment which we pass upon men must be qualified by considerations of age,

country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust. Sir Thomas More would, in any age of the world, have ranked among the wisest and best of men. One generation earlier, he would have appeared as a precursor of the Reformation, and perhaps have delayed it by procuring the correction of grosser abuses, and thereby rendering its necessity less urgent. One generation later, and his natural place would have been in Elizabeth's Council, among the pillars of the state, and the founders of the Church of England. But the circumstances wherein he was placed, were peculiarly unpropitious to his disposition, his happiness, and even his character in after times. His high station (for he had been made Chancellor upon Wolsey's disgrace,) compelled him to take an active part in public affairs; in forwarding the work of persecution, he believed that he was discharging not only a legal, but a religious, duty: and it is but too certain, that he performed it with activity and zeal. ‘The Lord forgive Sir Thomas More,’ were among the last words which Bainham uttered amid the flames. The Protestants who by his orders, and some of them actually in his sight, were flogged and racked, to make them declare with whom they were connected, and where was the secret deposit of their forbidden books, imputed the cruelty of the laws to his personal inhumanity. In this they were as unjust to him, as he was in imputing moral criminality to them; for he was one of those unworldly dispositions which are ever more willing to endure evil than to inflict it. It is because this was so certainly his temper and his principle, that his decided intolerance has left a stain upon his memory: what in his contemporaries was only consistent with themselves and with the times, appearing monstrous in him, who in other points was advance-

ed so far beyond his age. But by this very superiority it may partly be explained. He perceived, in some of the crude and perilous opinions which were now promulgated, consequences to which the Reformers, in the ardour and impatience of their sincerity, were blind: he saw that they tended to the subversion, not of existing institutions alone, but of civil society itself: the atrocious frenzy of the Anabaptists in Germany, confirmed him in this apprehension; and the possibility of re-edifying the Church upon its old foundations, and giving it a moral strength which should resist all danger, entered not into his mind, because he was contented with it as it stood, and in the strength of his attachment to its better principles, loved some of its errors and excused others. Herein he was unlike his friend Erasmus, whom he resembled equally in extent of erudition and in sportiveness of wit. But More was characteristically devout: the imaginative part of Catholicism had its full effect upon him; its splendid ceremonials, its magnificent edifices, its alliance with music, painting, and sculpture, (the latter arts then rapidly advancing to their highest point of excellence) its observances, so skilfully interwoven with the business, the festivities, and the ordinary economy of life,—in these things he delighted,—and all these the Reformers were for sweeping away. But the impelling motive for his conduct was, his assent to the tenet, that belief in the doctrines of the Church was essential to salvation. For upon that tenet, whether it be held by Papist or Protestant, toleration becomes, what it has so often been called,—soul-murder: persecution is, in the strictest sense, a duty; and it is an act of religious charity to burn heretics alive, for the purpose of deterring others from damnation. The tenet is proved to be false by its intolerable consequences,—and no stronger example can be given of its injurious effect up-

on the heart, than that it should have made Sir Thomas More a persecutor." Vol. II. p. 24.

The dissolution of the religious houses was advised by Cranmer, as a measure necessary to the stability of the Reformation; but he advised that out of their revenues bishoprics should be founded, so that the compass of the existing diocesses might be reduced; and to every cathedral he would have annexed a divinity college for the diocess.

Mr. Southey suggests that reformed convents, for single women, or as seats of literature and religious retirement, would have been a great blessing to the country. The Church had then a deplorable specimen of the way in which she may expect to be treated, whensoever the secular power shall take into its own hands the business of reformation: purification of doctrine is the quail-pipe, by which worldlings are lured into the work of sacrilegious spoliation.

The abuses of monastic establishments were indeed enormous; and not any of those abuses was more injurious to the Church, than the system of appropriations, as it was made a source of revenue, without any respect to the spiritual duties of the parochial charge. But a surer method could not have been taken, of perpetuating the evils of that system, and at the same time of doing away its only advantage, than the transferring of impropriations (or appropriations) to powerful laymen. William Thomas declared that there were discovered amongst the friars, monks, and nuns, "not seven, but more than seven hundred thousand deadly sins." He has himself given a pretty large catalogue; but it is obvious that the grossest exaggeration was practised by their accusers, and encouraged by the King's friends. One pleasing exception deserves to be remembered; that of Wolstrobe—"in behalf of which," says honest Strype, "one Gifford, a visiter, writ after this manner: The

governor thereof is a very good husband for the house, and well beloved of all the inhabitants thereunto adjoining: a right honest man: having right religious persons, being priests of right good conversation and living; having such qualities of virtue as we have not found the like in no place. For there is not one religious person there, but that he can and doth use, either embrothering, writing books with very fair hand, making their own garments, carving, painting, or grafting. The house without any slander or ill fame; and standing in a wet ground, very solitary; keeping such hospitality, that except singular good provision, it could not be maintained with half so much land more as they may spend. Such a number of the poor inhabitants nigh thereunto daily relieved, that we have not seen the like, having no more lands than they have."

One of the most lamentable results of the destruction of the monasteries, was the dispersion and loss of their libraries.

"The destruction of manuscripts was such, that Bale, who hated the monasteries, groaned over it as a shame and reproach to the nation. Addressing King Edward upon the subject, he says, 'I judge this to be true, and utter it with heaviness, that neither the Britons, under the Romans and Saxons, nor yet the English people, under the Danes and Normans, had ever such damage of their learned monuments, as we have seen in our times. Our posterity may well curse this wicked fact of our age, this unreasonable spoil of England's most noble antiquities.' 'As brokers in Long-lane,' says Fuller, 'when they buy an old suit, buy the linings together with the outside; so it was conceived meet, that such as purchased the buildings of monasteries, should in the same grant have the libraries (the stuffing thereof) conveyed unto them: and these ignorant owners, so long as they might

keep a *Lieger-book* or *Terrier*, by direction thereof to find such straggling acres as belonged to them, they cared not to preserve any other monuments.' They were sold to grocers and chandlers; whole ship-loads were sent aboard to the bookbinders, that the vellum or parchment might be cut up in their trade. Covers were torn off for their brass bosses and clasps; and their contents served the ignorant and careless for waste paper. In this manner English history sustained irreparable losses, and it is more than probable that some of the works of the ancients perished in the indiscriminate and extensive destruction." Vol. II. p. 125.

The following incident in the life of Edward the Sixth, gives us a high idea of the piety and humility of that excellent Prince.

"Ridley had preached before him, and with that faithfulness which his preachers were encouraged to use, dwelt upon the pitiable condition of the poor, and the duty of those who were in authority to provide effectual means for their relief. As soon as the service was over, the King sent him a message, desiring him not to depart till he had spoken with him: and calling for him into a gallery where no other person was present, made him there sit down, and be covered, and gave him hearty thanks for his sermon and his exhortation concerning the poor. 'My Lord,' said he, 'ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in highest place, and therefore am the first that must make answer unto God for my negligence, if I should not be careful therein.' Declaring then that he was before all things most willing to travel that way, he asked Ridley to direct him as to what measures might best be taken. Ridley, though well acquainted with the King's virtuous disposition, was nevertheless surprised, as well as af-

sected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the Lord Mayor, requiring him, with such assistants as he should think meet, to consult upon the matter. Edward would not let him depart till the letter was written, and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and apprising him of their proceedings. The work was zealously undertaken, Ridley himself engaging in it: and the result was, that, by their advice, he founded Christ's Hospital, for the education of poor children; St. Thomas' and St. Bartholomew's, for the relief of the sick; and Bridewell, for the correction and amendment of the vagabond and lewd; provision also being made, that the decayed house keeper should receive weekly parochial relief. The King endowed these hospitals, and moreover granted a license, that they might take in mortmain lands, to the yearly value of 400 marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. 'Lord God,' said he, 'I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name!' That innocent and most exemplary life was drawing rapidly to its close, and in a few days he rendered up his spirit to his Creator, praying God to defend the realm from Papistry." Vol. II. p. 138.

We cannot avoid remarking by the way, that one mark of the present work's having been somewhat hastily composed, is an occasional inconsistency in the orthography of proper names. For instance, in Chapter xii. the running title is "Anne Askew;" but in Chapter xiii. she is called "Anne Ascue." We doubt whether any Englishman in the reign of Ed-

ward VI. held opinions which can with strict propriety be called "Socinian." (p. 137.)

Amongst the martyrs who suffered in the reign of Mary, Ridley and Latimer stand conspicuous in Mr. Southey's pages. He repeats the well known story of Gardiner's cruelty.

"On the day when Ridley and Latimer suffered at Oxford, the Duke of Norfolk dined with Gardiner, and the dinner was delayed some hours till the Bishop's servant arrived from Oxford post-haste, with tidings that he had seen fire set to them. Gardiner went exultingly to the Duke with the news, and said, Now let us go to dinner! Before he rose from table he was stricken with a painful disease; and being carried to his bed, lay there in intolerable torment fifteen days. His faculties remained unimpaired, for when the Bishop of Chichester spoke to him of free justification through the merits of our Saviour, he exclaimed, 'What, my Lord, will you open that gap? To me, and such as are in my case, you may speak it; but open this window to the people, and farewell altogether.' Some of his last words were, 'I have sinned with Peter, but I have not wept with Peter.' The Romanists say that he died in sentiments of great repentance;—no man had more to repent of, nor has any man left a name more deservedly odious in English history." P. 209.

Now if Mr. Southey had looked into Strype, he would have found, that the old Duke of Norfolk, (who was the person spoken of,) was buried October 2, 1544; and that Latimer and Ridley were burnt, October 16, 1555; and further, that Gardiner died not fifteen days afterwards, but twenty-eight days, viz. on the 13th of November. If Mr. Southey thought it right to adopt a controverted story, he should have given his reasons for doing so.

(To be continued.)

From the Christian Remembrancer.

A Narrative of the Conversion and Death of Count Struensee, formerly Prime Minister of Denmark, by Dr. Munter. Translated from the German, in 1774, by the Rev. Mr. Wendeborn. With an Introduction and Notes. By Thomas Rennell, B. D., F. R. S. Vicar of Kensington, and Prebend of South Grant-ham, in the Church of Salisbury. 8vo. pp. 238. Rivingtons. 1824.

THE work now republished by Mr. Rennell, is a manual of practical theology. Count Struensee, the subject of the narrative, an infidel as well from theory as from practice, in the midst of his worldly prosperity is incorrupted by the hand of an over-ruling Providence, and committed to the solitude of a prison as a criminal on a capital charge. He is there visited by a clergyman, Dr. Munter, and a series of conferences is begun between them on the truths and evidences of Christianity. The Count, so far from being suddenly intimidated as it were into a profession of religion, from the circumstances of danger in which he is placed, appears disposed to defend his ground, and to die asserting the principles on which he had acted through life. There is no display in it of strong contrast,—the light and the shade do not succeed each other in sudden transition,—but the course by which Struensee is led from the death of irreligion, to the life of Christian hope and joy is progressive in its steps, until from positive disbelief it terminates in rational and firm conviction.

Mr. Rennell introduces him to our notice with the following sketch of his life and character.

“Count Struensee was the son of a German divine of some eminence, who among other preferments, was Professor of Theology at Halle, in Saxony. His mother also descended from a respectable family. They were both persons of the most simple and fervent piety, as appears both from their letters, which the reader

will find in the course of the volume, and from the account which Struensee himself gives of their anxiety with respect to his religious principles during his youth. The Count was born, Aug. 5, 1737; he was educated first in the celebrated Orphan House of Dr. Franke, and subsequently at the University of Halle, where he devoted his mind to physic, and is supposed to have then first imbibed, from the companions of his studies, those infidel opinions which distinguished him through life. He then went with his father to Altona, where he settled, and entered into the practice of his profession both with reputation and success. By what means he was first introduced to the notice of Christian VII. the King of Denmark, does not appear; we find him in 1768 raised to the rank of physician to his Majesty, and appointed to attend him during his tour through some of the courts of Europe. Struensee accordingly accompanied Christian on his travels, and while at Paris, he formed an intimate friendship and connexion with a Dane of good family, Brandt, the subsequent associate of his crimes and of their punishment. During his stay in France, Struensee had insinuated himself into the good graces of the king; and, to so high a degree of favour did he eventually rise, that soon after the King's return to Copenhagen he was raised to the rank of a privy counsellor, and was presented to the Queen, the sister of our late Monarch, with whom he soon became as great a favourite as with her husband. He received every day from both of them fresh and valuable marks of their consideration and regard. Brandt, who had been for some little time in disgrace, was recalled from Paris, and reinstated in his office at court, through the intervention of Struensee; and they were both shortly after, at the same time, raised to the rank of Count. Struensee was now the declared and confidential favourite of the King, and in a very short

space of time was appointed Prime Minister, with almost unlimited political powers—an elevation sufficient to dazzle the eyes and to corrupt the heart of a man, even though he were fortified by much stronger principles of religion and morality than those of the unfortunate Count.

"Meanwhile, the attachment of the Queen to Struensee exceeded, in appearance at least, the bounds of all moderation; as nothing criminal however has been proved, let nothing criminal be supposed. Of all this the King was a quiet and an indifferent spectator. Christian, weakened both in mind and body by every species of excess, had sunk into a state of total apathy and imbecility. He was quite disqualified from taking any part in the management of public affairs; the administration therefore of the State devolved entirely upon the Queen, Struensee, and their adherents, who ruled without responsibility or control.

"Had Struensee confined himself to politics, he might perhaps have escaped the weight of general indignation which at last overwhelmed him. His abilities were commanding, his powers of application great, his views enlarged, his resolutions were both rapidly taken and decisively carried into effect. Many of his public measures were calculated to improve and to aggrandize the State. Yet even in this department he exposed himself to much unpopularity by measures equally odious and unadvised; and by none more than by banishing from court Count Bernstorff, an old and favourite minister of the crown, a man of the most unimpeached integrity and character. This was a transaction which gave him (as we shall find) much uneasiness during his confinement.

"Profligacy was the rock upon which Count Struensee split. He was generous, open, and without hypocrisy, but his moral principle was corrupt, and his life a tissue of licen-

tiousness, which the extraordinary powers of his mind enabled him for some time to reconcile with the discharge of his political duties. Towards the close of his administration, however, he seems to have partly lost his strength of understanding, and amidst the difficulties which were increasing upon him on every side, to have acted without any sort of foresight or vigour. But it would have been a happy circumstance, had the profligacy of Struensee been confined to himself alone. It was the object of his perverted ambition to corrupt the purity and to undermine the principles of the whole court and capital, to remove the landmarks of right and wrong, to hold out every incentive to iniquity, and to create every facility for its indulgence. Upon all points of religion and morals he was a professed scoffer, and appeared peculiarly anxious that his opinions upon these points should be both disseminated and adopted. Masked balls and other kinds of foreign amusements, especially calculated to foster profligacy and intrigue, were introduced for the first time at the Danish Court. Of all these amusements Struensee was the indefatigable leader and the devoted partaker; and he unfortunately found but too many of the Danish nobility, who either in the spirit of adulation, or from the love of indulgence, became his associates. In most capitals these scenes of dissipation and vice would have had a most injurious effect upon the general morality of the country, and would gradually have corrupted the middling and lower orders by a descending contagion. But the primitive and sturdy principles of the Danes, aided by the purity of their national religion, withstood the infection, and instead of the popularity which Struensee probably expected to reap from his relaxation of ancient discipline, he excited rather a feeling of disgust and abhorrence. One of the boldest of his acts was to repeal a very old and severe law

against adultery; this measure was considered as no less than holding out a reward for the commission of the crime, and was received accordingly with strong marks of national indignation."

(To be continued.)

Miscellaneous Intelligence.

Convention of South-Carolina.

The thirty-seventh Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, was held in St. Michael's Church, Charleston, on the 16th, 17th, and 18th of February, 1825. Morning Service was performed by the Rev. David I. Campbell, Rector of St. Stephen's, and an appropriate discourse delivered by the Rev. William Barlow, Rector of Claremont, from John xviii. 37. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." As no important business was expected to be brought before the Convention, there was a thinner meeting than usual. There were present, the Right Rev. Bishop Bowen, twelve Presbyters, four Deacons, four Missionaries in Deacons' orders, and Delegates from nineteen Parishes and Churches. The Church in this Diocese consists of the Bishop, twenty-eight Presbyters, eleven Deacons; and thirty-nine organized Congregations. Some Parishes have two, and others three, separate places of worship, and distinct congregations.

The Right Rev. Bishop Bowen, is President of the Convention *ex officio*; and the Rev. Dr. Dalcho was re-elected Secretary and Treasurer.

The following appointments were made:

Standing Committee.

The Rev. Christopher E. Gadsden,
GOS. MES.—VOL. II.

D. D. the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbs, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D. Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

Delegates to the General Convention.

The Rev. Christopher E. Gadsden, D. D. the Rev. Allston Gibbs, the Rev. Maurice H. Lance, the Rev. Milward Pogson, William Heyward, Gouverneur M. Wilkins, Hon. William Drayton, Elias Horry.

The Parochial Reports give the following result: Marriages in 16 Parishes, 79; of which 11 were of coloured persons. Baptisms in 20 Parishes 352; of which 32 were of adults, and 58 of coloured persons and children. Communicants in 19 Parishes, 1751, of whom 423 are of coloured persons. Burials in 16 Parishes 182. Sunday School Scholars, in 5 Parishes, 545, of whom, 192 are coloured children.

The Convention, as usual, entered with considerable feeling into the condition and prospects of the General Theological Seminary. An interesting Report was made on the subject, from which it appears that at present, there are but two students in the Seminary from this Diocese. The Convention directed Subscriptions to be opened for a second scholarship, (Bishop Dehon's being the first) to be called "the Bishop Bowen Scholarship." One gentleman in each parish was appointed to carry this Resolution into effect.

The necessity of having a religious periodical publication exclusively devoted to the interests of our Church, was so apparent, that the subject was introduced in the Bishop's Address, and the following Resolution adopted by the Convention:

"Resolved, that this Convention highly approve of the *Gospel Messenger*, a religious magazine published monthly by members of the Protes-

tant Episcopal Church in Charleston, and recommend it to the patronage and support of the Episcopalians in this Diocese."

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Bishop delivered the following Address:

My Brethren of the Clergy
and of the Laity:

The statement which it is my duty to make to you on this occasion, of the occurrences and transactions of the year, in which as members of this Convention we are interested, needs not any long suspension of its business. The Churches, besides those in the city, in which according to the requisitions of the Canon, I have officially ministered, since your last meeting, are Christ Church, Christ Church Parish, St. John's Church, Edisto, St. John's, John's Island, and St. John's, Berkley, the Church at North Santee, St. Helena's Church, Beaufort; St. Helena's Church, St. Helena Island; and St. Luke's Parish Church. In the last instance of visitation duty mentioned, a new building erected near the original Parish Church, on ground given for the purpose, by John Guerard, Esq., was consecrated. This edifice has been erected by a liberal effort of pious zeal on the part of the members of this Parish; and is an honourable memorial of the efficacy of the ministry among them, as well as of a reverence for the sanctuary, which a too parsimonious appropriation of the ability held at the hands of the Lord of the Sanctuary, could not satisfy. It is hoped that the Rev. Mr. Van Pelt, now the Rector of this Parish, will in future be enabled to spend as well the Summer as the Winter months among its people; and thus enhance to them the value of his already much esteemed services. Christ Church Parish, which when I visited it, was served by occa-

sional missionary ministrations, has since engaged, more statedly, the services of the Rev. Mr. F. H. Rutledge. Confirmation was administered, on my visiting them, in St. John's Church, Edisto Island, St. Helena's, Beaufort, and St. Helena's, St. Helena Island, and in St. Luke's Church. The same rite has been administered also, in the course of the year, in St. Philip's, St. Paul's, and St. Michael's Churches in this city. The whole number of persons on these several occasions confirmed, is 107. Mr. Edward Neufville was ordained a Deacon. Other persons admitted within the year to the same order of the ministry are Charles Elliott, Paul Trapier Keith, Philip Gadsden, Edward Thomas, George W. Hathaway, and Isaac Low; the two last mentioned persons had not been candidates for the ministry in this Diocese. Their ordination here was authorized in the case of Mr. Hathaway, by letters dimissory from Bishop Ravenscroft; and in that of Mr. Low, by testimonials addressed to me from the Standing Committee of New York; the Bishop of that Diocese being absent on account of his health; concerning which, as a matter in which we cannot but feel ourselves greatly interested, it is grateful to have learned, that recent intelligence has gladdened his anxious Diocese; and the hope is authorized that he will soon resume his important duties.

Mr. Hathaway has accepted an appointment to serve the Church at Cheraw, in the stead of the Rev. Mr. Wright, who has been obliged by the want of compensation adequate to the support of a numerous family, to discontinue his ministry in that station. Mr. Low has undertaken to serve the Church, at St. Simon's, in Georgia.

Candidates received within the year, are Mr. Aaron Dexter, and Mr. Richard S. Green. These with such as have been, before reported, and not yet ordained, make the whole

number of candidates now belonging to the Diocese, to be five.

Of changes which have occurred since our last meeting, I have first to refer with a sorrow of which you all cannot but be partakers, to that occasioned by the death of the Rev. Mr. Gilbert, Rector of Grace Church, Sullivan's Island, and Professor of Mathematics in Charleston College. He fell among the many victims of pestilence, in October last; and the Church of which he was Rector, has wept in his death, the loss of a pious, able and much esteemed and respected minister. Indeed, not to that particular congregation and community only, but to our Church and Society in general, his loss is greater than I can express. He was in every relation and character which Providence had given him to sustain, well entitled to the esteem he so largely enjoyed. As the father of a family, as a minister of Christ, and as an instructor of youth, his death has been, and must continue to be deeply felt, and reasonably deplored. But, while we indulge a chastened sorrow on account of the calamity which it has pleased the Lord to bring upon our Church, in the removal of this estimable and valued brother, let us not be unmindful of the goodness, which has exempted our Church, as to its clergy, so generally, from the afflictions of the year; and permitted an enlargement of their number, under circumstances encouraging to our hopes, of their increased collective usefulness and honour. The removal of the Rev. Mr. Adams, lately professor of Mathematics in Brown University, into this Diocese, and the addition of six other clergymen to our number by ordination, are pleasing circumstances, well calculated to affect comfortably the mind, which as to the condition and character of our Church, looks with solicitude to the future. Mr. Adams has been appointed Principal of Charleston College, and the per-

sons recently ordained are, with the exception of Mr. Keith, who has been appointed to serve the Church at North Santee, employed under arrangements made by the Protestant Episcopal Society for the advancement of Christianity. The Rev. Mr. Taylor has removed from North Santee to the Church on John's Island. No other removal has taken place within the year, among our parochial ministers.

The provision that was mentioned to you at the last Convention, for the accommodation of the *poor* of our Communion in this City, at public worship, has been since completed; and the Church which you were informed was building, having been consecrated, is in regular use by a minister acting in the capacity of Domestic Missionary, and a congregation which his assiduous and faithful services have induced to attend steadily there, the offices of our Church's worship.

The Protestant Episcopal Society for the advancement of Christianity in South-Carolina, continues usefully to prosecute the objects of its institution. It has suffered with most other institutions of charity from the pecuniary embarrassment which has characterised the last few years; but has, nevertheless, been able to extend important aid to the Church in several places. If, in the present year, its aid should in some instances be withheld from those who have heretofore experienced its benefits, it will be through no diminution of its good will towards them, but through the absolute necessity of a discrimination by which, of demands upon its bounty, a selection is made of those which seemed to have their foundation, in a need the most urgent, because otherwise entirely incapable of relief. Missionary services are now by its means extended to some of the middle districts of the state, to Pendleton and Cheraw in the upper, and to several places in the

lower. Let me be permitted again earnestly to solicit for this Society, the patronage of all members of our Church, who hitherto have not been contributors, either by annual or life subscription to its funds. It has been instrumental of great good, and would be of more, if its claims were noticed according to their plain, unquestionable, intrinsic merit.

It is proper that I take this occasion to mention, that by an act of the legislature at its last session, the Charter of the Society, has been so altered, as to authorize and qualify the Trustees, to receive in trust, such funds as may be committed to them, by other corporations; all doubt is thus removed of the safety, reciprocally, between themselves and the vestries of Parishes which had given, or may hereafter give, property into their trust, in order to its being more effectually secured to the purposes of its sacred appropriation.

Is it not desirable, that a committee of this body be appointed, who, together with a committee of the Trustees of the Society for the advancement of Christianity, may consult as to the practicability of rescuing from alienation from all uses of the Church, property, which originally given for them, is now remaining, in some places where the offices of our Church have been for years suspended; and are likely to continue so, from the want of persons sufficient in number for parochial organization.

I will detain you with little in addition to the statement of matters thus in compliance with express requisition laid before you.

Of our General Seminary, it were scarcely allowable that I should make no mention. It has been favoured with your liberal interest in its welfare; and its condition and prospects, at every such meeting as the present, must be to you a subject of solicitude and inquiry. It is grateful to me, to be authorized to report to you respect-

ing these, that they are better than when we last were together here. Important measures wisely adapted to the advancement of the interests of the institution, were adopted by the annual meeting of the Trustees, in July last; and the hopes of its friends are in some happy degree animated. Still there is occasion in contemplating the state of this institution, in reference to the numbers and wealth of the members of the Protestant Episcopal Church in the United States, to apprehend, that either the right steps have not yet been taken to bring its claims duly under their attention, or that it is vain to expect them to act with a common and concentrated feeling, upon subjects the most urgently and worthily demanding it. The Seminary is still inadequately endowed, and is supported more by the disinterested zeal of its faculty, than the liberality of the Church. The purpose adopted of permanently locating it in buildings to be erected for its accommodation in the immediate vicinity of the city of New-York, affords encouragement to hope, that it will soon present itself more conspicuously and intelligibly to all, as an object of safe and satisfactory benefaction. From the known generosity of the enterprising and energetic community, in which its seat is fixed, much is reasonably expected.

It was deemed proper on a former occasion, to recommend to the patronage of the members of our Church, periodical religious publications conducted in New York and the Eastern Diocese, as vehicles of useful intelligence and instruction. At the beginning of the last year, a work of that description was undertaken by members of our Church in this city. It has not yet been adequately supported; chiefly it may be presumed, because it has not been generally known. May I be permitted to mention, that the continued publication of

such a work among ourselves, is for obvious reasons much to be desired; and to request for it the countenance and patronage of the members of this body?

I have only further, in concluding, to express as usual to my brethren of the Clergy, the solicitude I feel, that in the business which we in common have in hand, we may be found faithful. They will bear with me, even should I seem importunate with them on the subject, while I urge the importance of the utmost industry of service in our several places, which circumstances will possibly permit. In some instances the portion of the year is less than the half of it, in which it seems to be regarded safe or necessary, to remain in the scene of duty. In such cases, I need not say, there is not a day, to spare from the most active and efficient occupation of which we are capable; and especially as to the duties of our ministry among those who must, during our absence from them, be without any pastoral instruction and attentions. I am ignorant of the character of no one who is in the exercise of the pastoral functions among us, and I am confident I do not err, in entertaining the assurance, that there is no one to whom it is indifferent, whether all be done that may be, within the sphere of his bounden duty, to make his office useful in promoting the divine glory and human happiness. Yet there may be on the part of some of my brethren, yet comparatively inexperienced in the ministry, an unconscious oversight of claims on their pastoral attention, which, on consideration, they will, I am satisfied, in every instance, cordially recognize. People of the humbler descriptions of life, may, in our country places, not prefer their claim on our notice, by an attendance on the offices we statedly administer. They are not the less, for that reason, entitled to our solicitude and attention. Wherever, on inqui-

ry, they are not found to profess themselves to be of other denominations, our duty plainly is, to consider them as subjects of our pastoral care, and to endeavour to make them partakers of the benefits of our ministry. They may be found reluctant to attend upon the offices of the church, and they may be unable to contribute to their support. But these reasons will not excuse us from the manifest duty of interesting ourselves in their moral welfare, and with a view to this, endeavouring to *interest them* in the objects of our ministry. Let us earnestly deprecate the reproach from our Church, that the *rich and the poor should not meet together in it before the Lord, their common maker.*

My brethren of the Laity will indulge me with the liberty to suggest, how much the Clergy in the performance of their duties, need their unwearied kindness and support. They are aware of the difficulties and inconveniences with which in some instances, faithful ministers of Christ, have to contend, in the prosecution of their duties. I cannot but be painfully solicitous to see these as much as possible lessened, and am persuaded that no Christian mind can be indifferent that they should be. There is nothing which either as Christians or citizens, we consistently can more earnestly desire, than that the moral efficacy of the ministry may pervade the whole system of society, and be seen upon the characters and conduct of all classes of people. I need not detain you, to show that this cannot be, if the provision is withheld, which is necessary to enable those entrusted with it, to perform its duties. In many places of this Diocese, there is a liberality exercised, in making such provision, which, taken in reference to numbers, will scarcely be found in any place, in any other. May its honorable example diffuse its influence, wherever circumstances make it necessary.

N. BOWEN.

Considerations, in favour of assisting the Congregation of Protestant Episcopalians at St. Augustine, so as to enable them to erect a Church, addressed to the friends of Religion, Morality, Public Improvement, and the Territory of Florida.

THIS congregation has been duly organized. It has been incorporated, and at present numbers about one hundred souls. There are twelve communicants, and 20 children who have attended to be catechised. On the occasions of divine worship many persons not belonging to the congregation have been present. It is probable the number will be increased as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants the members of this society here are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry.

That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired,* and in the use of which pious persons of various ages and countries† have found so much delight—that they should desire their children to be brought up under the influence of the same spiritual advantages, and the neighbours whom they esteem, and the territory of their abode to enjoy like opportunities of religious instruction, incitement and satisfaction, are, it is conceived, no more than is natural, and we may add commendable. We ask, then, our friends at home and abroad, whether they will not encourage these sentiments and assist us to continue in our common faith. We ask those "in green pastures and beside the waters of comfort," to think of their brethren far from their native place and the friends of their youth, and in addition

separated from the church of their affections and their vows, from its sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations and its soul enlivening hopes. We ask them to enable us though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. We ask their assistance that we and they, as far as circumstances permit, may take sweet counsel together and walk to the house of God in company—and we know and are persuaded, that such an appeal to good feeling and solid Christian principle, will not, cannot be in vain.

The delightful climate of St. Augustine, and its reputation for health founded on a just basis, the porous nature of the soil and its contiguity to the ocean and the gulf stream: a reputation which cannot be rendered suspicious by the peculiar circumstances of the sickly summer of 1821*—a reputation unrivalled by any situation in the southern states, authorize the belief that it will be much resorted to by the wealthy at all seasons, by those who are seeking a healthy summer residence, and by invalids as well from the north as from the south. Shall they come here and be debarred of their religious privileges? Shall the Christian in time of sickness be permitted to sigh in vain for the visits of his minister, and the consolation of the Holy Communion?

A considerable proportion of the members of our church here will probably be transient persons. To their spiritual welfare the pious and benevolent cannot be insensible. Indeed among the changes of this mortal life, who can say that he, or some most dear to him, may not be called hither, and have reason to rejoice in those means of grace for the foundation of which his pious liberality has assisted to make provision. Perhaps this paper may fall into the hands of persons who, or whose friends, are indebted, under God, for the restoration of health and the prolongation of life to this balmy and cordial climate; and how can they express their pious gratitude more significantly than by contributing to erect a temple to the honour of the Lord of life, in which his children may assemble, to indulge in the joy of thankfulness, and to testify their affection towards their divine benefactor for all his goodness towards them and to all mankind, through our blessed Saviour Jesus Christ.

* Robert Hall, the celebrated Baptist preacher, says, "Though a protestant dissenter I cannot be insensible to the merits of the liturgy. I believe that the evangelical purity of its sentiments, the chastened fervor of its devotion, and the majestic simplicity of its language have combined to place it in the very first rank of uninspired compositions." Dr. Clarke, the very learned Methodist minister, says, it is "a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation next to the translation of the scriptures into the English language." Again, it is "a work which all who are acquainted with it deem superior to every thing of the kind produced either by ancient or modern times."

† The Liturgy has been translated into Latin, Greek, French, and the language of the North-American Indians; and it is believed also, in part, into some of the Asiatic languages.

* In 1821, there was an unusual accumulation of morbid matter, in the city, and a crowded population consisting of many persons entire strangers to a warm climate.

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The convenient position of St. Augustine in relation to the West Indies, and to a large tract of the United States, connected with its remarkable salubrity, justifies the expectation that it will at no distant period, be the seat of academies, and perhaps a college. As the members of the Episcopal Church are numerous in the Atlantic portions of the Carolinas and Georgia, it is probable that many of the youth will be of that denomination, and it is both natural and reasonable that their parents should wish them to have the opportunity of attending on the worship of their own church.

There are several Episcopalians, and probably many who would become such, scattered through East Florida. On Amelia Island there are said to be about two hundred white persons besides a large number of slaves. At Jacksonville, 40 miles from St. Augustine, it is thought a congregation of one hundred persons could now be collected.

To the south of St. Augustine there are two or three small settlements. At Tallahassee, the capital of the Territory, a considerable village may be expected, and the neighbouring country being rich will soon have a large population.

At Alachua there are already about two hundred and eighty whites, and one hundred and forty persons of colour, residing within 10 miles of each other.

The services of a church at St. Augustine would occasionally be attended by persons from the country, and its minister might sometimes visit different places. He should at every session of the Legislative Council hold service at the capital. He might be very useful as the medium of distributing Bibles, Prayer Books, and Religious tracts, and of inviting the attention of Missionary Societies to destitute places, as well as of encouraging pious youth to devote themselves to the work of the ministry.

The number of Indians in this Territory is computed with their slaves to be about 2500.* The greater part of these will be located at a distance of about 100 miles from St. Augustine. In the treaty with the Indians our government has made provision for a school with a stipend of \$500 per annum.

The Clergyman at St. Augustine would naturally be interested for the spiritual welfare of the Indians, and in the measures for civilizing and christianizing them, he would of course be a useful coadjutor.

In newly settled places where the inhabitants are from various states, and of

course have various opinions and customs—the value of religious institutions as a means of promoting concord and good will—of encouraging correct moral sentiments and good habits, and thus aiding the civil power, cannot but be appreciated by the reflecting and enlightened. Upon the considerations now stated it has not been deemed necessary to dwell. They have been merely suggested with the view of inviting the public mind to a subject of importance, without any intention of dictating to a discerning and generous liberality.

[] Donations in money or in land, in aid of the Congregation of Protestant Episcopalians at St. Augustine, will be thankfully received by the Rev. Dr. GADSDEN in Charleston, or by either of us, to whom letters may be addressed by mail.

GEORGE GIBBS, } Church
WATERS SMITH, } Wardens.

St. Augustine, January, 1825.

Abstract of the Return of Deaths in Charleston, for the year 1824.

Under 3 years of age,	-	-	265
From 3 to 20 years of age,	-	-	162
20 to 40	-	-	326
40 to 60	-	-	170
60 to 80	-	-	103
80 to 100	-	-	26
100 to 120	-	-	7

Total 1059

White Persons.

Males,	-	434
Females,	-	194

632

Coloured Persons.

Males,	-	222
Females,	-	205

427

Total 1059

White Persons, natives of So. Ca.	250
" " other parts of U. S.	130
" " Foreigners,	252

Total Whites, 632

Principal Diseases.

Apoplexy,	25	Fever, Yellow,	236
Consumption,	101	Hooping Cough,	69
Convulsions,	30	Inflammation	
Croup,	14	of Lungs,	12
Diarrhœa,	54	Intemperance,	26
Dropsy,	70	Liver complaint,	13
Dysentery,	13	Locked Jaw,	16
Fever, Bilious,	29	Old Age,	62
—, Nervous,	16	Palsy,	10
—, Worm,	31	Teething,	35

* Indians 2120. Slaves 380.

A List of the Clergy of the Protestant Episcopal Church in the United States, on the 1st of January, 1825.

BISHOPS.

1. The Right Rev. William White, D. D. of Pennsylvania, Presiding Bishop.
2. The Right Rev. John Henry Hobart, D. D. of New-York.
3. The Right Rev. Alexander Viets Griswold, D. D. of the Eastern Diocese.
4. The Right Rev. Richard Channing Moore, D. D. of Virginia.
5. The Right Rev. James Kemp, D. D. of Maryland.
6. The Right Rev. John Croes, D. D. of New-Jersey.
7. The Right Rev. Nathaniel Bowen, D. D. of South-Carolina, and in conformity with the twentieth Canon of the Gen. Con. exercising Episcopal Jurisdiction in the Diocese of Georgia.
8. The Right Rev. Philander Chase, D. D. of Ohio.
9. The Right Rev. Thomas Church Brownell, D. D., L.L. D. of Connecticut.
10. The Right Rev. John Stark Ravenscroft, D. D. of North-Carolina.

CLERGY.

Eastern Diocese, composed of	
Maine: which contains	2
New-Hampshire,	5
Massachusetts,	22
Vermont,	9
Rhode-Island,	5
Diocese of Connecticut,	47
New-York,	98
New-Jersey,	16
Pennsylvania,	42
Delaware,	4
Maryland,	46
Virginia,	35
North-Carolina,	7
South-Carolina,	36*
Georgia,	4
Ohio,	6
In Kentucky,	3
Louisiana,	1
Mississippi,	2
Indiana,	1
Michigan,	1
Missouri,	1
Tennessee,	1

Recapitulation.

Bishops,	10
Priests and Deacons,	394
Total	404

This list has been chiefly taken from Swords' Pocket Almanac for 1825; a valuable annual publication, containing much useful ecclesiastical information to Episcopalians, in a small and portable form.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in So. Carolina. On Sunday, the 6th of February, 1825, in St. Philip's Church, Charleston, Mr. Philip Gadsden, of this city, and Mr. Edward Thomas, of St. Stephen's Parish, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Croes, Bishop of the Pro. Epis. Church in New-Jersey. On Wednesday, the 15th December, 1824, in Christ Church, New-Brunswick, N. J. the Rev. William L. Johnson, Deacon, was admitted to the Holy Order of Priests.

CALENDAR

FOR MARCH, 1825.

6. Third Sunday in Lent.
13. Fourth Sunday in Lent.
20. Fifth Sunday in Lent.
25. Annunciation of the Virgin Mary.
27. Sixth Sunday in Lent.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

* Three have been added to this number since the first of January.

† It is not unworthy of remark, that Mr. Thomas, and Mr. Gadsden who were ordained, and the Rev. Dr. Gadsden, who read prayers and presented, and the Rev. Mr. Gibbes who preached, are the descendants of the Rev. Thomas Hasell, A. M. who, in 1700, was sent by the "Society for the Propagation of the Gospel in Foreign Parts," as a Missionary to the Parish of St. Thomas & St. Dennis. He arrived in Carolina in 1705, and was employed as a Catechist in Charleston, before he was in Orders. Mr. Thomas is also a descendant of the Rev. Samuel Thomas, who, in 1702, was appointed by the same Society, the first Missionary to this Province. He was instructed to attempt the conversion of the Yamasee Indians, who surrounded the settlements, but the Governor, Sir Nathaniel Johnson, not deeming it a convenient season for that duty, appointed him to the cure of the people settled upon the three branches of Cooper River, and directed him to make Goose Creek the principal place of his residence. See *Dalcho's History of the Church in So. Ca.* pp. 51, 244, 265.